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Human Rights



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Human Rights

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What are human rights?

One of our most important human rights is the right to choose the government of the country in which we live. Governments make laws which affect society. If we want to help decide what our country will be like, then we must have the right to choose the government.

Take a look at the picture at the top of this page. It shows three leaders stating something they believe in. These beliefs affect the people—us. If we, as the public, have no choice in who the leader above us will be, then we might find ourselves living in a society which takes away some of the freedoms we think are ours to enjoy.

But what are human rights? Throughout history people have had different ideas about this. To look more closely at what human rights are, let us look at a society.

The society

People form a society when they come together to live and work. Together they can produce more food and goods. They are stronger against enemy attack and they can solve problems more easily: two heads are better than one.

But people living in a society must be careful not to harm each other. No one should disturb another person's peace, or cheat or rob him. Laws are made to make sure people do not harm each other. They are made by the ruler or government. A police force is created to make sure the laws are kept. Courts are created to make sure the right person is punished.

Sometimes, though, this does not happen. The government, laws, courts and police themselves harm members of the society. They allow people to get away with harming others. The rights of the people in that society are not respected.

The police, for example, are meant to protect people. They are supposed to catch criminals. But in some countries there is another police force which arrests and even tortures and kills people it suspects of opposing the government. This happens in many countries where there is one ruling party which people are not allowed to criticise.

Soviet police clearing friends and relatives of the dissident Andrei Tverdokhlebov from in front of the courthouse where he was tried for anti-Soviet activity. 'Political prisoners' are often denied the right to a fair trial.



A statement of human rights

The United Nations

Towards the end of the Second World War, when the defeat of Germany seemed certain, the main Allied powers began to think about a peace settlement. They founded the United Nations Organisation (UNO). This Organisation's main task was to consider the international situation after the war. What could be done to repair the damage left by the fighting and bombing? How could international co-operation be built up to avoid another such war? What could be done to protect those human rights which had been violated during the war?

The war destroyed both people and buildings. This statue of Martin Luther in Dresden, East Germany, was quickly rebuilt after the bombing stopped. The re-establishment of human rights takes longer.

First, UNO set up organisations to tackle immediate problems. The United Nations Relief and Rehabilitation Administration (UNRRA) was one of these. In 1945 all the countries connected with the Allies signed the United Nations Charter which set out the objectives of UNO. These were to promote international co-operation and to secure international peace and security. In 1948 the General Assembly of the United Nations adopted the Universal Declaration of Human Rights.

The Declaration of Human Rights

This Declaration sets out the basic rights and freedoms to which everyone in the world is entitled, regardless of race, sex, language or religion. It is made up of thirty Articles covering a wide range of human rights from the 'right to life, liberty and security of person' to the 'right to rest and leisure'. An abbreviated form of the Articles appears on the inside back cover of this



book. You will see that they fall naturally into two main groups.

'A standard of achievement'

One of the main principles of the UN is that of not interfering in the internal affairs of states. The Declaration of Human Rights is only a standard of achievement for member states. In 1976, however, two new international agreements for the protection and promotion of human rights came into force. These are the Covenant on Economic, Social and Cultural Rights and the Covenant on Civil and Political Rights. They are legally binding on the states which have ratified, or signed, them.

The Covenant on Economic, Social and Cultural Rights

In 1976, 40 states had ratified this Covenant. Broadly speaking, it covers the rights in Articles 22-28 of the Declaration (see inside back cover). These rights depend on long-term issues, such as the way a society is organised or how wealthy a country is. So it is accepted that changes can only be made gradually, depending on available resources. Each ratifying state, however, must report regularly on its progress to the Economic and Social Council of the UN.

The Covenant on Civil and Political Rights

In 1976, 38 states had ratified this Covenant which covers most of the rights included in Articles 3-21 of the Declaration (see inside back cover). These are legally enforceable so each ratifying state is meant to carry them out immediately. Each state reports regularly on its progress to the Human Rights Committee of the UN. There is also machinery to deal with complaints made by one state about another.

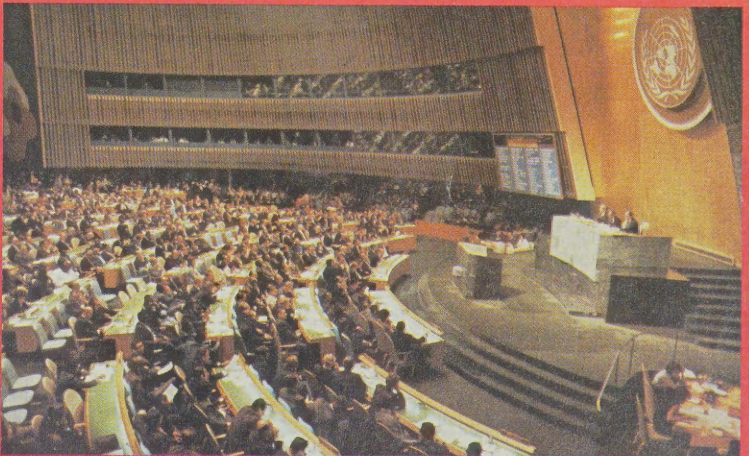
Complaints by individuals

There is separate machinery under the Covenant on Civil and Political Rights to deal with complaints made by individuals about a state. It is called the Optional Protocol. States which have ratified this Protocol have agreed that the Human Rights Committee can consider complaints made on behalf of people who feel their rights have been infringed. However, they can only do this once all available remedies within the state concerned have been tried.

The Optional Protocol was discussed for a very long time by countries in the United Nations. In 1976 it had been ratified by only 13 states.



The UN Headquarters in New York.



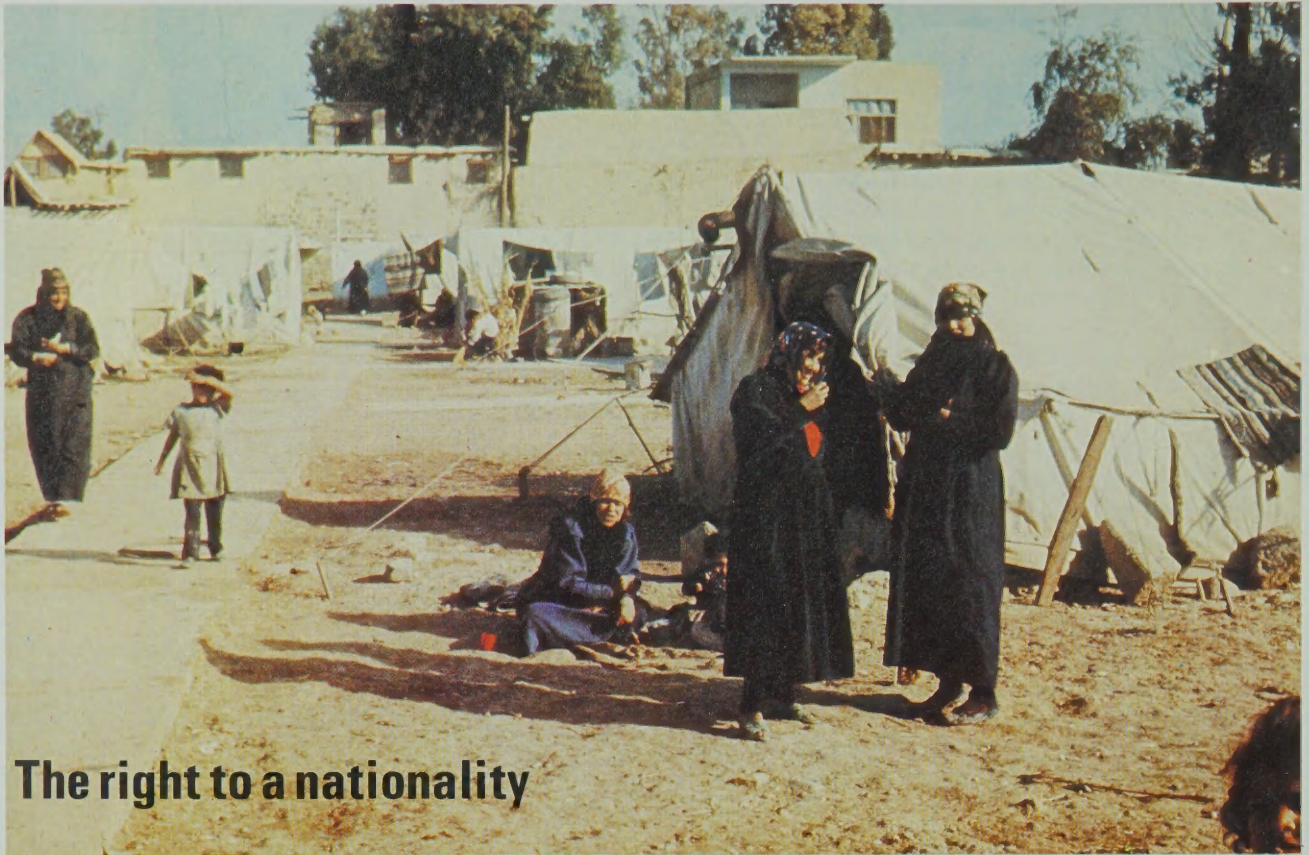
A meeting of the UN General Assembly.

A mirror to the world

The Universal Declaration of Human Rights in 1948 was a statement of the rights which everyone in the world should have. But it was also a statement which reflected the special needs of people after the upheaval caused by the Second World War.

One of the most severe problems after the war was that of refugees—people who had fled their countries. The first point in the Declaration's list we shall discuss in this book is the right to a nationality.

1. Why is it important that we have the right to choose the government of our country?
2. What problems did the United Nations have to tackle just after the Second World War?
3. What do you think is the best way to get countries to co-operate after they have been fighting?



The right to a nationality

Article 15: *Everyone has the right to a nationality. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.*

In the 1930s nearly half a million Jews left their homes, crossed frontiers and entered lands strange to them. They were lucky. Behind them they left not only their possessions but almost certain death. Most of those who stayed on in Germany, Austria and parts of Czechoslovakia were murdered by the Nazis. The final death toll was about 6 million.

The United Nations was deeply worried about the plight of people driven from their homelands by the war. New homes had to be found and new lives made. The legal position of refugees in many countries had to be established.

The State of Israel was founded in 1948 and was quickly developed into a flourishing nation by the Jews who had been settling there since before the war. But the foundation of Israel, the home of thousands of Jewish refugees, itself

created a refugee problem. The area had been part of Palestine and 1½ million Palestinians were eventually displaced. There is seldom a simple solution to refugee problems.

The UN General Assembly had all refugees in mind when it proclaimed that the right to a nationality was a basic human right. Remember, though, that it is easy to say what is right and just. The problem is to see right and justice actually done. Since the Second World War there have been about 40 million refugees. That is nearly as many people as now live in England. In 1970 there were more than 18 million refugees from more than 80 countries in Africa, Asia, Latin America and North America.

What makes refugees?

Refugees are the product of wars, revolutions, changes of government and religious or racial persecution. Let us look at one example: that of the Ugandan Asians.

At one time Uganda was a British protectorate governed by the British Government. Indians moved to Uganda, built up a community, and started shops and small businesses. The British

Palestinian refugees live in camps while Israel and the Arab countries argue over territorial rights.

1. What situations create refugees?
2. In what country does the government deny full nationality to 18 million black people?
3. What do you think are the special problems refugees have to deal with when they arrive in a new country?

left in 1962 and Uganda became independent. The Asians were offered a choice between Ugandan or British Commonwealth citizenship. Most chose to be citizens of the British Commonwealth.

The Asians were content until the Ugandan president, Milton Obote, was overthrown by the army in 1971 and replaced by one of the most terrifying leaders in history, General Idi Amin. Most of the Asians stayed on, believing that Uganda's economy could not do without them and their businesses.

In 1972 Amin expelled the Asians who had not chosen Ugandan citizenship. By doing this he added several thousand more to the list of world refugees. Then the Asians were told that their Commonwealth passports were not the same as ordinary British passports. Britain was not obliged to have them. Their original country, India, would not accept them either. Where were they to go?

In the end a solution was found. Britain and other Commonwealth countries took them in after all.

South Africa

A story with, so far, no end in sight is that of South Africa. The white minority government denies full nationality to the 18 million black African people and 3 million non-white people of mixed and Asian origin who live there. It follows a policy of apartheid, or separate development. Separate, however, does not mean equal.

The homelands Black people have been divided into tribal groups and allocated a 'homeland'. In time, it is planned that all these homelands will become independent states. The people who live there will then be citizens of their state and foreigners in the rest of South Africa.

On the face of it, this may seem to be a step in the right direction for black Africans. However, the homelands are small and overcrowded. They make up 13% of South Africa's land area yet are expected to support 70% of the population. They are divided into even smaller units by land owned by white people, so that if a ruler wants to tour his country he may have to cross frontiers as many as fifteen times. The homelands are also mainly arid and poor in mineral wealth.

If Africans do not want to face almost certain starvation on the homeland, they must go to the big cities and find work in the factories owned by white people. Many have never even seen their homeland, as they were born and raised in the cities where their parents worked.



Refugees are often the product of war.

Above: refugees from East Pakistan (now Bangladesh) make temporary homes from drainage pipes during the Indo-Pakistan war of 1971.

Right: millions of people were made homeless in the Vietnamese war which lasted for over 15 years. Thousands left to try and start new lives in other parts of the world.



Black South Africans who work in the cities are forced to live in special townships. In 1976 the Bishop of Johannesburg described one as: 'Row upon row of tiny little eggbox houses . . . Most of the roads unmade, street lighting often lacking, electricity often absent, many miles from the place of work, inadequate transport and no security of tenure'.



The rights of minorities

Article 1: All human beings are born free and equal in dignity and rights.

In most countries the government is chosen by the people of that country. Elections are held in which adults can vote for the political party they want in power, though in some countries they can only choose which candidates of a given party they prefer. These systems are designed to look after everyone's interests and rights. If everyone has a say in who governs, shouldn't everyone be protected by that government? Unfortunately, it does not always work like that.

In many Western countries, for example, coloured people are in a minority, so there are fewer people in the government looking after their interests. For years they have been at a disadvantage. The rights of minority groups in a society are not always so fully protected as those of the majority. Although there are now laws to protect minorities, it is much more difficult to change the prejudices of people who have been used to discriminating against them.

Majority v minority

There are many different sorts of minority group. Three important ones in any society are those of race, religion and sexual practice.

These minorities are often regarded as a threat by the majority because they are different. Rather than make an effort to understand homosexuals, for example, some sections of the majority will make jokes at their expense and give them insulting names. This tends to make the people who are doing the insulting feel secure in their own sense of 'superiority'. The same is true of the relationship between racial majorities and a small section of, say, West Indians or Africans in their midst. A racist person in the majority thinks that because the other people are not like him they are very much inferior.

Racial discrimination

Perhaps the most fundamental assumption behind all human rights is that every person is entitled to be treated as an individual, and with respect and dignity. Any sort of racial discrimination does not do this. For example, a sign on the door of a boarding house saying 'No Asians' certainly does not treat Asian people as individual



Adolf Hitler was obsessed by the idea of the superiority of the Aryan race. Other racial types, especially the Jews, were ruthlessly persecuted by the Nazis.

human beings. The same goes for employers who will only take whites.

Some countries, such as Britain and the USA, have laws against racial discrimination. But black people there are still at a disadvantage. They tend to live in the poorer areas and have low grade jobs, or no jobs at all. Many people blame blacks for the rising crime rate. This results in more prejudice against them and makes them even more disadvantaged.

Although in many countries black people are at a disadvantage just because they look different, in America the root of the problem is a historical one. Blacks went to America as slaves, where they gradually became a larger part of the population. Because of their background they were looked down upon by whites and discriminated against. They lived in their own areas and became a small, alien culture within the country. When they began to demand more rights they were seen as a threat to white privilege and status.



Racism takes no account of people as individual human beings.



Discrimination against women

Women are not a minority group, but they are discriminated against in most parts of the world. Their pay is often lower than men's and their job opportunities are limited. Men particularly resist women taking positions of responsibility in work, religion and government.

But in many parts of the world the story is grimmer—a woman's condition is little better than that of a slave. In some countries, for example, girls are given no formal education and, when it is time for them to be married, they are traded between families for an agreed number of cattle or pigs. Once married they become the property of their husbands and are completely dependent on them for their well-being. For these women it is not a question of having equal work opportunities with their men, or even being equal to them before the law. It is more a question of them being accepted and treated as human beings.

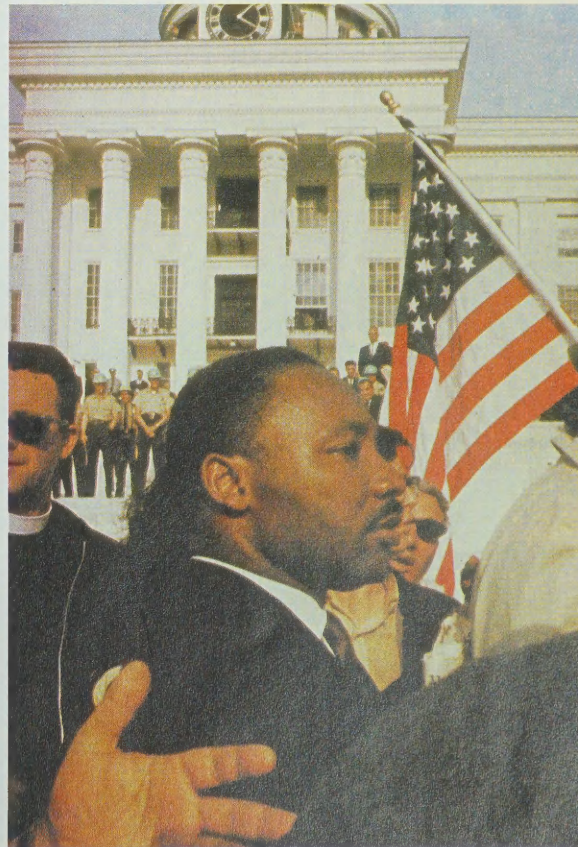
It was to help all women throughout the world that 1975 was made International Women's Year. It was organised by the United Nations and ended with a world conference in Mexico.



▲ The Ku Klux Klan advocates a 'pure Americanism'. In practice this means the persecution of racial and religious minorities, such as Jews, Roman Catholics and Negroes.

Martin Luther King (see ► p.21) led many marches in support of equal rights for black people in the USA. His people adopted the slogan 'black is beautiful' to show the world they were proud to be black.

1. What are three main minority groups to be found in any society?
2. How do you think racial discrimination can be ended?
3. Why do you think more women do not get the top jobs in industry and the professions?





The right to think

Article 18: *Everyone has the right to freedom of thought, conscience and religion.*

Article 19: *Everyone has the right to freedom of opinion and expression.*

Different people have different beliefs. Some follow socialism, others capitalism; some are Christians, others Hindus, others Jews. There are a few people who think the earth is flat and quite

In 1968 Russian troops invaded Czechoslovakia, which was becoming too liberal for the Soviet government's liking. Czech people confronted the tanks and tried to persuade the soldiers to go home. Since the occupation the Czechoslovakian government has followed the Soviet line much more closely.

a lot of people would like to be ruled by a king or queen. One thing is common to all these beliefs — they are dear to the people who hold them. But there are others who feel everyone should believe the same thing.

Some governments imprison and kill the people who refuse to believe what they are told to believe. Take Czechoslovakia, for example. In 1972 a Roman Catholic priest was imprisoned for printing religious literature against the wishes of the State. A lecturer in political science was imprisoned for three years for writing political works which the government did not like. In 1974 six people were jailed for holding a puppet show at a fair. The show apparently poked fun at the government and at Russia.



Many of the greatest thinkers in history were ridiculed when they first made their ideas public. This is a 19th-century cartoon of Charles Darwin, the originator of the evolutionary theory of natural selection.

A free society

Freedom of thought is one of the most important of human rights. The way a state is run depends on ideas. It is through thinking about laws and politics that people get a picture of what a just society should be like. When a government becomes drunk with its own power it ceases to look after the interests of all the people it governs. It becomes corrupt and should be thrown out. In a 'free' society it is not only the right but the duty of people to criticise the government. They must say where their leaders are going wrong.

Without freedom of thought and expression there would be one religion, one form of government, one system of science and one form of literature. But everyone is different and these differences are very important. Each person gives to a society what he is best at. For the best in him

to flourish he must not be told what to believe, think or say. Many of the greatest scientists and inventors in history were ridiculed when they first made their ideas public. They were said to be cranks or dangerous madmen. But they carried on with what they believed and today many of their ideas are accepted. Our society would be much poorer without them.

However, there are inevitable dangers in free speech. If people are free to express their own beliefs and ideas, they are also free to incite others to racial hatred, for example. Groups which do this create major social problems. The position of racial minorities in society—like that of Indians or West Indians in Britain—is weak anyway. If political parties or racist groups encourage racial hatred, persecution of these minorities will follow.

Freedom of the press

Governments who wish to limit freedoms usually concentrate on radio and television, newspapers, books, schools and universities. State control in these areas prevents people communicating their ideas. In some countries where there is censorship people circulate their ideas in another way. Pamphlets are printed privately and passed from hand to hand.

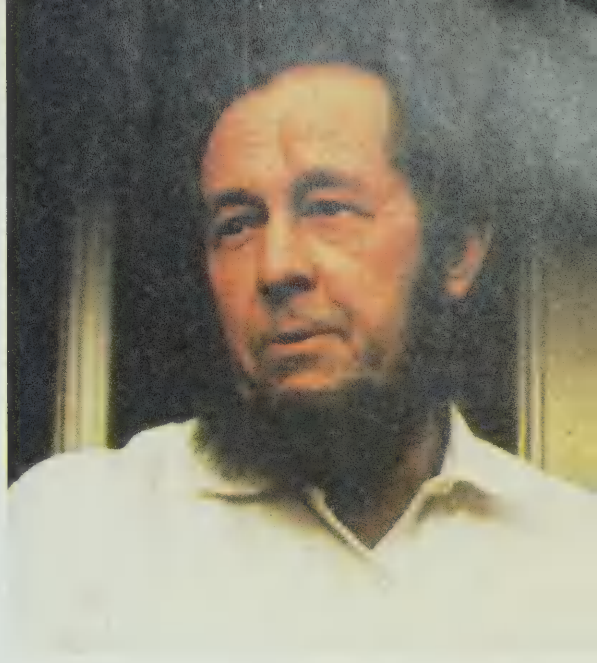
Freedom of the press to investigate wrongs in society is often interfered with by the law. America's press is one of the freest in the world. Because of this, reporters on the *Washington Post* were able to uncover the Watergate affair, and show how members of President Nixon's White House staff were illegally tape-recording meetings of the Democratic Party.

This reporting job could not have been done in most other countries because of legal restrictions on the freedom of journalists to investigate politically sensitive issues. In both communist countries and right-wing dictatorships the press is controlled by the government, and no political criticism is allowed to be published.

Religion

The right to our own beliefs extends to religion, and which religion we wish to follow. Throughout history religions have often opposed each other, and many rulers have tried to stamp out those which rivalled their own. The Romans, for example, tried to outlaw Christianity—and persecuted Christians—but the movement spread. Islam, the Muslim religion, was persecuted in Mecca when it was spread by the prophet Muhammad. Later Muhammad himself formed a small army and spread Islam by the

The writer, Alexander Solzhenitsyn, after his expulsion from the Soviet Union in 1974. He was expelled by the Soviet authorities for things he both wrote and said about the communist regime.



sword, conquering part of Europe, Asia, and North Africa.

When communist regimes were set up in Russia and Eastern Europe, religion came under severe political pressure. The governments wanted to see religion die out because it did not fit in with their political system. Instead it went underground and is now grudgingly accepted in Russia.

1. Name some of the ways people in a 'free' society can criticise their government.
2. What do governments usually do when they want to limit freedom of expression?
3. Some people believe free speech should sometimes be controlled. Do you agree? If so, who do you think should decide what may or may not be said?

Religious conflict between Catholics and Protestants is at the root of the troubles in Northern Ireland. This house is in a Catholic area of Londonderry.





An 18th-century illustration of slavery in the West Indies.

Slavery

A prisoner in one of Indonesia's labour camps.



Article 4: No one shall be held in slavery or servitude . . .

When explorers set out across the seas from Europe they had no idea what they would find. Some thought the world was flat and they would topple off the edge. Instead, they found marvelous lands with strange animals, birds and plants. In Africa they also found dark-skinned peoples.

Over the years about 15 million of these people were rounded up, transported to America and put to work in fields and plantations. To their captors they were riches, like silver, spice or tea.

A slave is someone who does not get paid for his work, and has no choice what that work shall be. He belongs to his master in the same way that horses and dogs belong to theirs. In the 17th and 18th centuries the captured Africans gave their labour to their American masters. They had no human rights and their only reward was the right to stay alive.

Although the slave trade was a long time ago slavery did not begin or end there. There were slaves in Ancient Greece and Rome—mainly people who had been conquered in battle—and also slaves in this century.

Human rights inevitably deteriorate in times of crisis, such as war. During the Second World War, for example, both sides set up labour camps in which prisoners of war were forced to work. Conditions in some of them were dreadful and

only the strongest survived. In times of war, slavery is regarded as an economic alternative to the killing of a defeated enemy.

Not the end of the story

Slavery exists in the modern world, even in times of peace. Anti-slavery societies have been formed to combat this and exist in countries such as France, Norway, Denmark and Britain. They publish reports and act as advisers to the Economic and Social Council of the UN. Here are just some of the cases reported by the British Anti-Slavery Society:

In 1965 there was a public auction of children in a Latin American city, and West African slaves were bought on the North African coast.

In March 1967, in Pakistan, there was a government enquiry into the enslavement of 1000 men and boys to work on an irrigation project. Some of them were chained up at night.

During a 20-year period in Brazil there were 150 government enquiries into reports of the enslavement and murder of Indian tribes.

1. Slavery in the 17th century was profitable for some people. Why was it nevertheless abolished?
2. Do you think it is against human rights for a country to force prisoners of war to work in labour camps? Explain why you think as you do.

Arrest and detention

Article 5: *No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.*

Article 9: *No one shall be subjected to arbitrary arrest, detention or exile.*

In Britain anyone arrested has to be charged and brought to court within 72 hours. In many parts of the world, however, thousands of people are in prison, have never been charged or tried and are not likely to be. They may be allowed to go free one day, or they may die there. In Uganda, Russia, Brazil, Chile, South Africa, Czechoslovakia, Iran, Indonesia and about 50 other countries, people are not only being held without trial, but they are also being tortured.

Example 1: Chile

In 1973 the army overthrew the democratic government of Salvador Allende. The new regime started a secret police agency called DINA. The DINA was given power to arrest people without trial. It set up torture centres in which about 1000 people died.

Once someone had been arrested he was at the mercy of the police. His only crime was opposition to the regime of General Pinochet.

Example 2: Iran

Since a military coup—or takeover—returned the Iranian Shah to his throne in 1953, between 25 000 and 100 000 people have been arrested without trial. Most have been tortured. Iran's secret police force is called SAVAK. It is estimated that SAVAK has 20 000 people working for it, and 180 000 paid informers.

Torture

Arbitrary arrest, detention without trial and torture are used to suppress groups that oppose the ruling party. Waves of persecution usually follow a military takeover. The new rulers order their police to arrest supporters of the former regime and extract information from them about other supporters.

However, torturers often go further than the immediate political goals demand. Terror and torture become ends in themselves, rather than the means of enforcing the government line. This is another danger of giving special powers to police forces such as DINA and SAVAK.



Martial law

Countries which normally do not arrest people without trial sometimes bring in special powers to do so. In 1974, for example, Britain was suffering from a wave of bombings arising from the troubles in Northern Ireland. The government brought in a Prevention of Terrorism Act which allowed it to arrest people it suspected of being concerned with the bombings and to expel them, without trial, from the country.

In Northern Ireland itself people were interned in camps for several years without trial. When countries take special powers like these it is particularly important that newspapers, radio and TV should be free to investigate and report to make sure that the powers are not being abused.

Chile: after the coup. In 1975 2000 people were seized in one series of police raids; 370 have never been heard of again.

In 1975 Mrs Gandhi, the Prime Minister of India, brought in special laws to protect her power. She had hundreds of people in opposing parties arrested and did not allow newspapers to report openly. Many foreign correspondents were expelled.

In 1977 she called a general election expecting to be voted into power again. Instead the Indian people voted her out.

Find out more about Mrs Gandhi's government in India from 1966–75.
What was she trying to do?
Do you think her methods were justified?



Fair trial

Article 10: Everyone is entitled in full equality to a fair and public hearing, by an independent and impartial tribunal...

Laws are made to protect people from each other. If I rob you I may be arrested. There could be an identity parade in which you would be asked to pick me out from a line of people. You will say I was the offender, not any of the others. I am allowed to have a lawyer who will speak up for me in court and try to disprove the charge. He will cross-question witnesses and try to show they are mistaken in their evidence, that they have poor memories or cannot be relied on.

Meanwhile the State has its own lawyer, usually called a prosecutor, who tries to prove I am guilty. The magistrate or judge who listens to the evidence and the argument reaches a verdict. He may say that beyond reasonable doubt I am guilty of the crime or that I am certainly not guilty. Or he may say the State has not proved the case and he cannot be certain either way; so I go free.

Instead of the judge there may, in some countries, be a jury. If I feel I have been wrongly found guilty I may appeal to a higher court who will go through the evidence again and hear more

A funeral procession in Athens after the military coup in 1967. Several leading opponents of the new regime died under mysterious circumstances.



arguments from the State lawyer and my lawyer. The verdict—guilty—may be reversed and I may be acquitted on appeal. This is probably the fairest system of arrest and trial it is possible to achieve.

Death squads

Here is another form of justice. A green Ford Falcon glides to a halt outside a house in Buenos Aires, Argentina. Plain clothes men enter the house. There are a few short bursts of machine-

Political offenders in custody at the police prison in Pisagua, Chile.



gun fire. The men leave. In the house three men lie dead. They were suspected of being opponents of the regime of General Videla, Argentina's ruler.

The gunmen are part of the country's 'death squad'. They work in groups of about six men, and are often helped by the police. They are given the names of people who are called subversives or political enemies. The death squads are told to detain, torture or kill them in order to get information about other 'subversives'. Of course, not all of Argentina's justice is meted out by the death squad, but it is hard to say just yet how many people they have killed in this way.

Show trials

There are many stages between a fair trial and a bullet in the back. Sometimes a government may want to put its critics in prison, yet at the same time give the appearance of a just trial. This is often called a show trial. It is also used to frighten off anyone else who may have thought of criticising the government.

One of the purposes of a show trial is to let the people see 'enemies of the State' getting justly punished. In Pretoria, South Africa, in 1971 the Anglican Dean of Johannesburg was brought to trial. He was accused of planning to lead a revolutionary army to overthrow the government. Witnesses for the prosecution said he wanted to assassinate one of the heads of the South African secret police.

The government brought the Dean to trial to 'show' the people that there were revolutionary forces in the country. They also wanted people to see that the government was in full control. The Dean was sentenced to five years in prison. He appealed to a higher court and was acquitted—the higher court found the evidence to be totally unreliable. In the end justice was done, in spite of government wishes.

Fair sentences

Courts and trials are not only concerned with deciding whether a person is guilty or not. They must also sentence the guilty person. He may be warned, fined, sent to prison, or he may get a suspended sentence, which means he is not punished unless he is sentenced again for a similar crime within two or three years.

The fairness of a trial may depend on the fairness of the sentence. In Britain many people feel it is unfair that parents who beat their children may get light sentences, while pick-pockets may get huge fines or prison sentences.



▲ Some people say it is pointless putting some offenders in prison. In England a system of community service is being tested.

1. Why do some governments hold 'show' trials?
2. The fairness of a trial may depend on the fairness of the sentence. What do you think fair sentences for the following offences would be: stealing a car, murder, attempted murder, shoplifting, forging a cheque?

▼ In China, offenders may work in factories or communes as it is felt working with others helps towards rehabilitation. In Tachai, China's famous 'model' commune, peasants build retaining walls to make terraced fields.



Economic rights

Article 25: *Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family.*

If some people do not have an adequate standard of living it is the duty of everyone else to help them get enough to live on. This is the message behind Article 25 of the UN Declaration. In rich countries there are many people who have never had an adequate standard of living. In the poor nations there are about 500 million people who are starving.

The causes

Why is this and what can be done? The main reasons are poverty, bad weather and rising populations. In the early- and mid-1970s, for example, droughts killed crops all over the world. The Russians, one of the world's biggest wheat producers, ran out of wheat. So they bought 30 million tonnes from America. Fine. But the poor countries could not afford to buy in extra food. The result: millions of people in the poor countries died.

Then there is the population explosion. Every year about 70 million people are added to the world's population. A huge increase in food production is needed to feed them. In 1972 the production of grain fell by 33 million tonnes. It has risen steeply again, but is still not stable. And if it does not rain this year, or next year. . . ?

Another problem is wastage. Twenty-five per cent of all food grown in poor countries is destroyed by damp, disease and insects. Rats eat 10 million tonnes of grain each year in India alone.

What can be done?

At one time people thought that the new varieties of wheat and rice which produce higher yields would feed the starving. This was called the Green Revolution. But these very nutritious crops need a lot of fertiliser. Chemical fertilisers are now too expensive for the poor countries to buy in large enough quantities. In India a million tonnes less fertiliser means 10 million tonnes less food.

Better farming methods, on the other hand, need better equipment, which means more money on a large scale, which the poor do not have. One answer is aid—money poured into the poor countries by the rich. Pages 22/23 look at world aid, and how effective it is.



Undernourishment is a continual problem in many parts of the world. War makes the problem more acute. The picture above is of a food queue at an OXFAM centre in India during the Indo-Pakistan war of 1971.



Many of the richer countries have a system of social welfare to help disadvantaged members of their societies. Britain also has the National Health Service under which all medical treatment is paid for by the State.

1. What percentage of food grown in poor countries is damaged or wasted before it reaches the people who need it? In what ways is it destroyed?
2. Many developed countries have a state welfare system to help people in need. What examples do you know of in your own country?



Squatters occupied deserted houses in Britain. Some had a legal right to do so; others did not and clashed with the police.

The right to own property

Article 17: *Everyone has the right to own property alone as well as in association with others. No one shall be arbitrarily deprived of his property.*

Owning houses

Many people like to own their own home. In Britain over half the households own their own property. Those who cannot afford to buy, or do not want to, rent their homes either from local councils or private landlords. There are many laws in Britain to give people who rent much the same benefits as those who buy.

Owning wealth

After the Second World War the UN was concerned about the people whose property had been destroyed or confiscated. The right to own property seems an obvious right, but has been the subject of bitter argument since Karl Marx wrote his huge treatise on economics, *Das Kapital*.

Marx, the founder of Communism, wrote about the right of workers to own the machines which industry uses to manufacture products. Marx thought it was unfair that those who owned the factories and were rich should make more money for themselves, while the people whose work produced the wealth earned very poor wages.

Marx did not write about the ownership of ordinary possessions, such as clothes and furni-

ture, but about the source of wealth: machines, and factories.

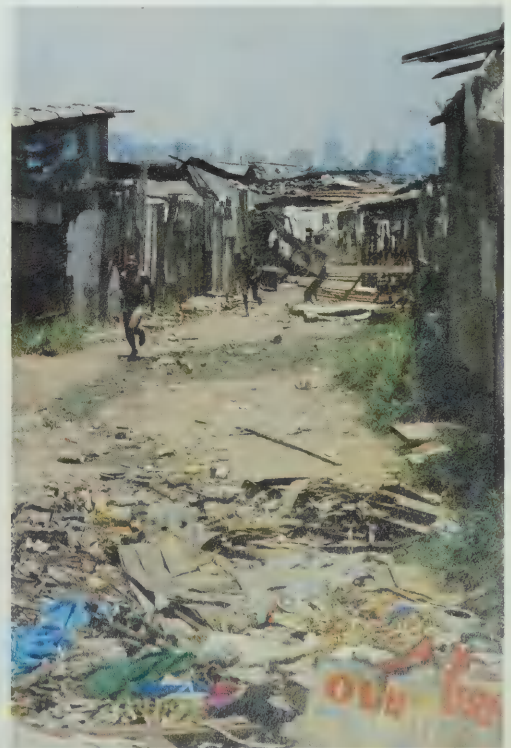
Communism today

In Russia, China, Cuba and other communist states individuals do not own land, large houses or factories. The State organises the use of property for the good of the whole community. Many people feel that communist systems are too bureaucratic. They make it difficult for a clever or inventive individual to use his talents.

Capitalism

Capitalist countries believe in what they call 'the profit motive'. This is based on the argument that unless a businessman is going to make a profit from his factory, firm or shop, he will not bother starting it in the first place. So we should allow people to get rich. They may drive around in large cars and own huge houses in the country but they will, through their businesses, make jobs for more people. So we have to allow some people to get rich although others may remain poor.

In Brazil, peasants left the land and flocked to the cities. Instead of finding prosperity they found they could not get work. They set up huge slums on the outskirts of cities like Rio. Here they have lived for years in colourful squalor.



1. Do you think the right to own property is important?
2. What is the 'profit motive'?
3. Do you think it is true that people will only work hard if they stand to gain more money?
4. What do you think the Brazilian government or the authorities in Rio should do about shanty towns like the one in the picture on the right?

Education

Article 26: Everyone has the right to education...

Education is as old as the human race. It is as old as hunting, gathering and fishing. In ancient times, whatever fathers and mothers learned they passed on to their children. This included making traps in which to catch animals, making clothes, and selecting plants that could be eaten.

The right to education, then, is a very old one. In times gone by, though, it was not a right but a necessity. Everything which helped the race survive was passed on to the children. When societies invented myths these were passed on too. A myth is a story about how a society came into being, about its beliefs, its battles and its gods. Myths, religious beliefs and history were taught in tribes many thousands of years before the first school was built. Their purpose was to make each child a good member of the tribe, someone who would care for his society and defend it.

Many societies still rely on crafts like carpet-making, weaving, spinning and pottery being learnt in the home. The same may be true of farming. In rural India, for example, children do not have to go to school to learn how to grow rice.

The situation changes as societies become industrialised. One machine can often do the work of many people, and each machine has to be run by someone specially trained for the job. The knowledge of machinery that keeps the society going is called technology. Technology needs not only highly trained people, but also engineers and scientists to maintain and improve the machines. Education must provide such people.

As a society develops it provides more and more jobs for people such as business managers, and busdrivers, shopkeepers and actors. All of them need training. At the same time it provides fewer and fewer jobs which can be learnt in the family with no formal education.

Education, then, is a basic human right because without it the individual would be in a weak position in society. As it becomes harder and harder to get jobs, it becomes more and more important to be trained adequately. No education means no job, which means no pay.

Literacy

Look around any city and imagine how you would manage if you could not read. Road signs, street names, railway timetables and telephone

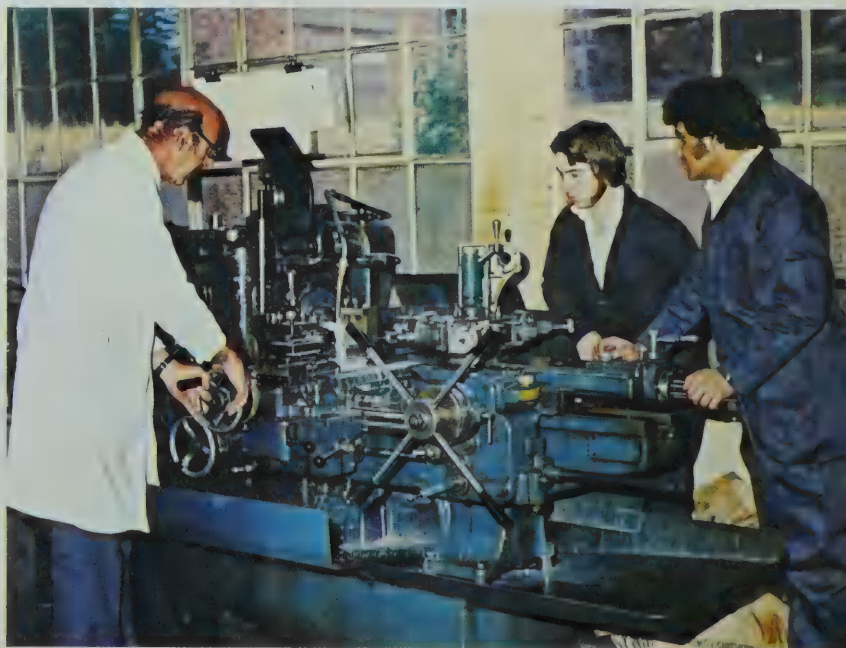
Many of the skills we need today are passed on to us from our parents.



directories are just a few of the tools you need to find your way around. All need an ability to read.

Compare this with life in a village where people live and work in the same ways as their ancestors did for hundreds of years. Countries such as Bangladesh, Iran, Saudi Arabia and Indonesia are trying to develop their societies in a few years to a stage which in Europe took hundreds of years. So making sure their people can read and count is important both for the people and the society.

As a society develops it provides more and more jobs for people such as engineers. These men are learning how to operate a lathe.



ESTIMATE OF ADULT ILLITERACY THROUGHOUT THE WORLD IN 1970

COUNTRIES	NO. OF ILLITERATES	PERCENTAGE OF TOTAL ADULT POPULATION
AFRICA	142 806	74%
NORTH AMERICA	2431	1.5%
LATIN AMERICA	38 560	24%
ASIA	579 018	47%
EUROPE	18 898	3.6%
ARAB STATES	44 804	73%

This graph compares illiteracy rates in different parts of the world.

War can put a developing nation's education programme back many years. Centres like this one looked after more than 4000 children during the Nigerian Civil War from 1967-70. Many of the children's own schools were destroyed in the fighting.

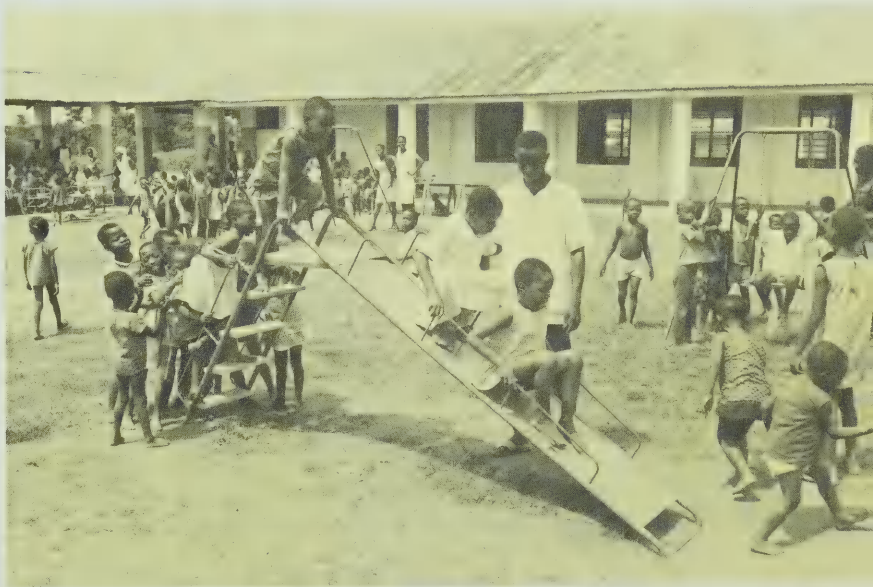
Education and propaganda

But there is usually more to education than reading and counting and vocational training. Subjects like literature, philosophy, music and political science can change your way of seeing the world and yourself. People should have the opportunity to study them if they want to. Reading this book will not teach you to build a bridge, fix a car or make a shirt. But it may help you understand the world a little better.

Some governments do not want to give their people this sort of humanistic education in case they question what the government is doing. Some governments control the information taught in schools and even change it for their own advantage.

In Uruguay, for example, teachers who do not support the ideas of the government are sacked or imprisoned. This Latin American country used to be the most stable in the continent. In 1973 the army took over and now runs the schools and universities. The Uruguayan military government does not want education to help make people free to choose what they believe.

Another example is Russia, where Trotsky was considered a hero in the 1920s. When Stalin had been in power some time, Trotsky fell out of favour and the history books were rewritten to discredit him. After Stalin, Krushchev came to power and the history books were again rewritten, this time to discredit Stalin. When the facts are altered or hidden like this, the people in the country do not get a proper chance to judge for themselves what is happening or how good their government is.



1. Do you think a knowledge of history makes it easier to predict what will happen in your country during the next ten years?
2. Do you think a vocational education, where you are trained for a specific job, is more important than a humanistic one, where you study subjects like literature and politics?

Television and radio

Radio and television can play an important part in education. News broadcasts show what is happening in other parts of the world. Some programmes inform people about the way of life of people elsewhere. But radio and television can also be used to keep viewers and listeners misinformed. Propaganda broadcasts and biased news reports only give people the side of the story the government wants them to have. In many undemocratic countries, the government controls radio and television. These governments make sure only their own opinions are presented to the people.



Towards a fairer society? (1)

Revolution

It is much easier to list human rights and argue about their importance than to actually get them. What can oppressed people do to get their rights? One way is through revolution. Here we shall look at historical examples of Russian and British revolutions.

But first, what is revolution? It is a complete social and political change. Some revolutions are quick and violent. The rulers are attacked and thrown out of office, and military and police power is seized by the revolutionaries who establish a government of their own. The former rulers are imprisoned, thrown out of the country or killed. A gradual revolution is one in which the way a society is ruled is completely changed over a long period of time.

The Russian Revolution

For centuries Russia was under the rule of monarchs, called Tsars. Millions of peasants worked on the estates of the rich, living in a condition close to slavery. They were not paid wages, were not educated, did not own property or have an adequate standard of living.

During the First World War Russia sank into a state of deep economic and political distress.

Her troops were severely defeated on the battlefield. Many soldiers returned home against orders to find Russians there calling for the overthrow of the Tsar and the establishment of a people's government. The soldiers added their own discontent and finally, in 1917, Tsar Nicholas II handed over his power to a specially formed government.

That might have been the end of the story, but in Switzerland the exiled Lenin was plotting his return to Russia. Lenin was dissatisfied with the new government. He wanted a communist government which would rule through a central communist party, redistribute wealth, give land and factories to peasants and workers. His ideas made him as much an enemy to the new government as he had been to the Tsar.

Thousands of soldiers, workers and peasants supported Lenin on his return to Russia. On 6th November there was a showdown between the new communist soldiers and troops loyal to the government. The communists won and Lenin was in charge of Russia.

He declared peace with Germany, and handed over factories to workers and farms to peasants. He changed the legal system and ended the inheritance of wealth. In a matter of months he changed the shape of Russian society. With the help of war and chaos a just society was formed. Or was it? Lenin certainly thought that the communist state he set up was one in which human rights could be protected.

A painting by Brodsky of Lenin addressing a workers' meeting in May 1917. The insert is of a clash in July 1917 between Lenin's supporters and a group of Georgian officers who were loyal to the Provisional Government.

From communism to tyranny Lenin's successor, Joseph Stalin, ruled Russia from 1924 until his death in 1953, and is held to be responsible for the death of several million people. Many of these were murdered, others died in labour camps or of starvation when they were forced on to communal farms which could not support them.

The communist system in Russia had helped Stalin seize total power. It is a one-party dictatorship. Once he had gained control of the party there was no other organised opposition to him. Russia fled from the tyranny of the Tsars to the tyranny of a modern dictator.

The British 'revolution'

One hundred years before the Russian Revolution, Britain began a revolution. It lasted nearly a hundred years. In 1815 Britain was on the brink of big changes. The Industrial Revolution was well under way. Industries were flourishing and new methods of production were being created. But there were many problems.

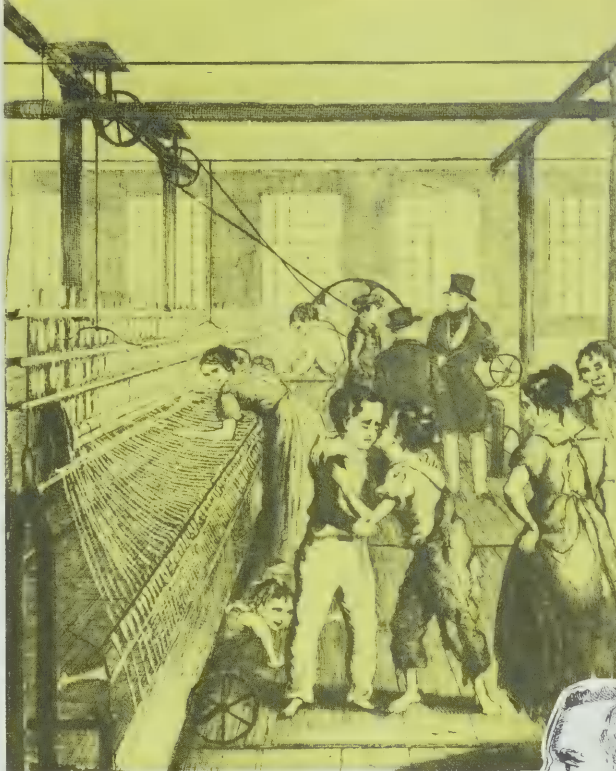
Thousands of soldiers had returned from war and were unemployed. Most people in Britain were very poor. Laws were unjust. A person could be sentenced to death for stealing five shillings, a sheep or for picking pockets.

Although industry was making a lot of people rich, many suffered. In coal mines, factories and mills people worked as many as 16 hours a day. Children worked up to 12 hours. Their pay was hardly enough to keep them alive, especially with food prices rising steeply.

In Parliament, only the rich had a voice. Different laws and policies were needed. These came gradually. Writers and philosophers wrote books which helped change the way people looked at the world and its problems.

At the same time politicians such as Melbourne, Peel, Gladstone and Disraeli helped make the 19th century an age of political reform for England.

Parliament was reformed in 1832 and again in 1867. The trend throughout the century was towards giving all people a voice in the way the country was run. This was a slow and hard struggle. Gradually the harsh penalties for small crimes were abolished. Laws called the Factory Acts were passed. These limited the working day and the minimum age of workers. Trade unions were formed. Unions organised labour so that workers could take action against employers who paid low wages. They could strike if employers made them work in terrible conditions.



Above: during the Industrial Revolution it was soon found out that most kinds of repetitious work could be done well and cheaply by children.

Right: writers such as William Cobbett did much to help change people's attitudes during the 19th century. Other notable reformers of the time were Robert Owen, John Stewart Mill and Jeremy Bentham.



Russia and Britain

There were obviously big differences between England in 1815 and Russia in 1917, not least that Parliament had cut down the power of its kings in 1640, while the Tsar was still all-powerful. However, conditions in both countries at these times were such that ordinary men and women had many grievances against those who governed them. In England, things were changed gradually and in the main by democratic methods. The result was a stable and more humane system of government. Conditions in Russia in 1917 were not right for this sort of revolution. In the 1917–19 revolution Russia took a great leap from the Middle Ages into the 20th century—and eventually landed in the arms of Joseph Stalin.

1. Why did Germany help Lenin return to Russia in 1917, even though Russia and Germany were enemies?
2. Find out what people like William Cobbett and Jeremy Bentham did to help bring about change in Britain during the 19th century.



A demonstrator calls for peace in Northern Ireland during a march in London.

Towards a fairer society? (2)

In most societies, social and political change is very slow. Governments may recognise that injustices exist but refuse to do anything about them. They may not be willing to impose what could be unpopular changes on the majority who elected them, especially the rich and powerful sections of that majority. They may argue that other matters need to be dealt with first. Whatever their reasons, they do not satisfy those sections of society who feel their interests are not being properly looked after.

Pressure and protest

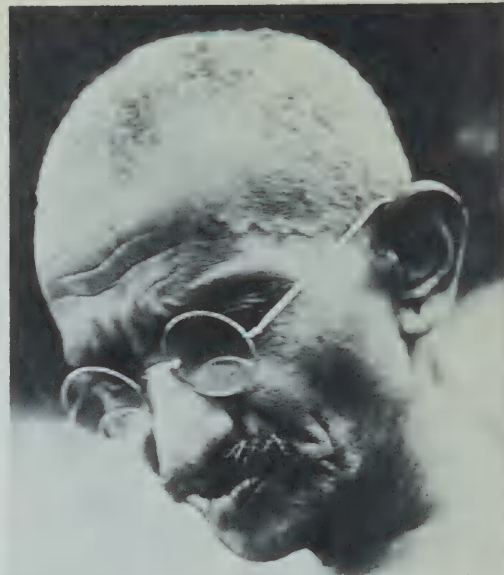
Dissatisfied sections of society often form pressure or protest groups. Their aim is to make governments and the rest of society listen to, and take notice of, their point of view. Most of these pressure groups use peaceful methods. Some are violent.

The rise of the pressure group

In the past twenty years there has been a huge increase in peaceful pressure groups. These groups urge lawmakers to bring about changes. They compile reports, organise petitions and publish pamphlets. They try to get the general public on their side in calling for change.

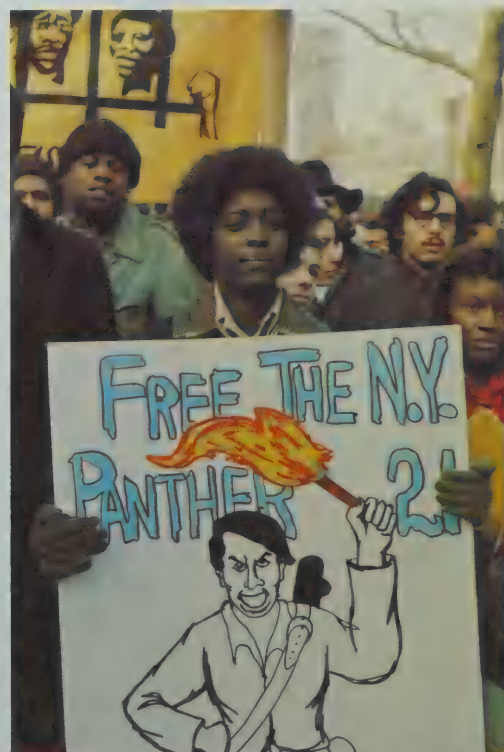
Pressure groups represent many different causes. In England MIND, the National Association for Mental Health, has campaigned for the rights of the mentally ill. They have affected laws under which people can be kept in mental hospitals. There is a pressure group called Gingerbread which looks after the rights of one-parent families. It has called for a better deal for mothers who do not have husbands to support them. Age Concern England looks after both the well-being and the rights of the elderly.

This is not to say that pressure groups are a new thing. It is just that there are now more of them. Between 1905 and 1914 the Suffragettes fought for the right of women to vote in Britain. Their methods were often spectacular and in the end they succeeded. During the First World War women did many of the jobs normally done by the men who were fighting in the trenches. The argument against equality between men and women fell and women got the vote in 1920.



Mohandas Gandhi (1869–1948) worked throughout his life to improve the rights of the under-privileged, both in South Africa and India. After 1919 he led a great movement of non-violent non-co-operation with the British, who ruled India at that time. This movement was largely successful and India achieved independence in August 1947.

A New York demonstration in support of members of the Black Panther Party.



1. What is a pressure group? Name three groups in your country. What do they do?
2. Some pressure groups use violence. Do you think this is ever justified?
3. Name the men who started the Black Panther Party.

The Black Panthers

In 1967, two angry men sat down to talk. A few hours and many cups of coffee later, Huey Newton and Bobby Seale had founded the Black Panther Party. Its aim was to end racial oppression in the United States.

Throughout the 1950s and 1960s, many Americans had worked for equality between black and white people. The Civil Rights Movement, led by Martin Luther King, tried to end racial discrimination peacefully. They held rallies and demonstrations (see page 7). Although the American system was slow in changing, the efforts of the Civil Rights Movement helped to break down prejudice and change people's ways of thinking.

In 1968, Martin Luther King was assassinated. Riots swept through the black ghettos of many cities. But by 1967 Newton and Seale had already run out of patience. The Black Panthers were a violent protest group. They wanted equality immediately and urged the black community to carry guns. There have been many bloody confrontations between the Panthers and the police.

Many laws have been passed in America since the early 1950s which ban racial discrimination, and some of the doors to a better life are now open to blacks. But you cannot legislate against people's attitudes and prejudices which may have been passed down from generation to generation. You cannot even legislate against poverty. Most black people have a long way to go before they have the opportunity of achieving real equality with the whites.

Terrorism

Other minority groups use violent methods to bring their grievances to the attention of the world. They plant bombs and kidnap or kill



important people in order to further their political aims. The Irish Republican Army (IRA), for example, has held bombing campaigns in both Northern Ireland and England which have killed many people not directly involved in the conflict.

The Palestine Liberation Organisation (PLO) is a terrorist organisation which operates internationally. It attempts to shock world opinion and thus to focus attention on the problem of the Palestinian refugees, created by the Arab-Israeli war of 1948.

Some people think that terrorism is acceptable as a means to an end, but the most lasting changes are usually those achieved by persuasion rather than force. Terrorists may gain attention for their grievances, but their actions almost always result in the denial of the most basic human right—that of life—to people who are not even involved in the conflict.

A bicycle rally organised by the environmental pressure group, Friends of the Earth. One of the aims of this group is to make urban areas cleaner and safer places to live.

Three aircraft stand in the Jordanian desert after being hijacked by Arab guerrillas in 1970. The aircraft, valued at \$25 million, were later blown up.





Holiday Inn, Jamaica. Extremes of luxury and poverty can exist almost side by side. This is particularly obvious in under-developed countries which have been opened up to large-scale tourism.

Rich world, poor world

It is easy to see where human rights are being denied. What can be done to correct the many wrongs? There are no easy solutions. One of the principles of the United Nations is that it does not interfere with how a country runs itself. This means it cannot interfere directly to stop torture and imprisonment without trial. The next few pages look at some of the problems of gaining human rights for everyone and some of the solutions.

Why is the Third World poor?

Page 14 showed how millions of people, particularly in the Third World, do not have the human right of an adequate standard of living. These countries are too poor to feed their people yet they produce many of the essential raw materials of the world, such as rubber, minerals, and timber.

Why is this?

Many of the Third World countries used to be the colonies of European powers, such as France, Britain, Portugal, Spain and Holland. The raw materials they produced were sent to the factories of the developed world. There they were made into the things *we* feel we cannot live without: chairs and tables, clothes, tea and coffee. The

developed world bought the raw materials cheaply and sold the manufactured goods at a good profit. Many of the plantations and mines were owned by Europeans, so most of the profits made by them also went back to Europe.

The local people were paid low wages and did not have the money to develop their own agriculture.

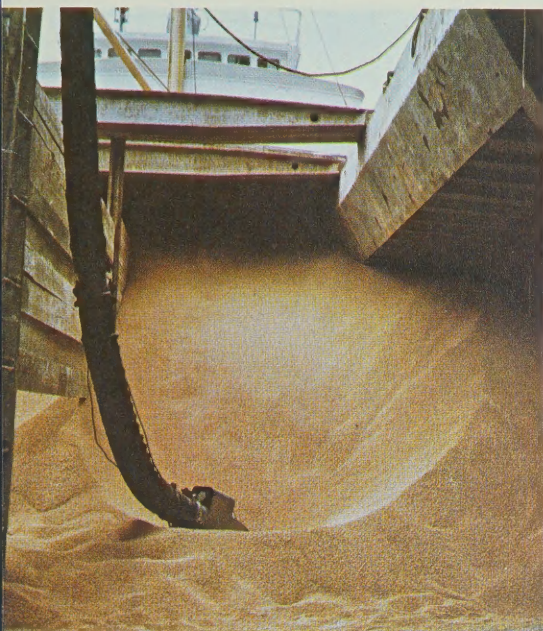
No food for the starving

Most of the Third World are now independent countries. Why don't they put matters right? Many of them have tried. They have increased the price of the raw materials they sell to the West and, as a result, have more money coming in. But this has not helped the poor because they still have no money to pay for food. The poor in Africa and Asia often die of undernourishment within sight of fields of corn, wheat and rice.

Some people say the answer to the problem is to increase the production of food. However, as long as the poor do not have enough money to pay for food, they will starve. Increasing the supply of food will only make the richer section of the country richer. Much of the food produced by the poor countries is sold to developed countries who can afford to pay a higher price for it.

Another problem is that much of the land, instead of being used to grow food, is used to

1. List ten manufactured products you feel are *essential* to you. List ten you feel are *luxuries*.
2. What is tied aid?
3. Some people say tied aid isn't aid at all. Do you agree?



In times of shortage the price of wheat rises. Rich countries can still afford to import it in roughly the same quantities as before. Poor countries cannot.

grow cash crops. These are non-essential crops such as tobacco, coffee, tea and sugar, which are grown to export to the developed world. They bring money to the prosperous section of the Third World, but do not help the estimated 500 million people who are starving.

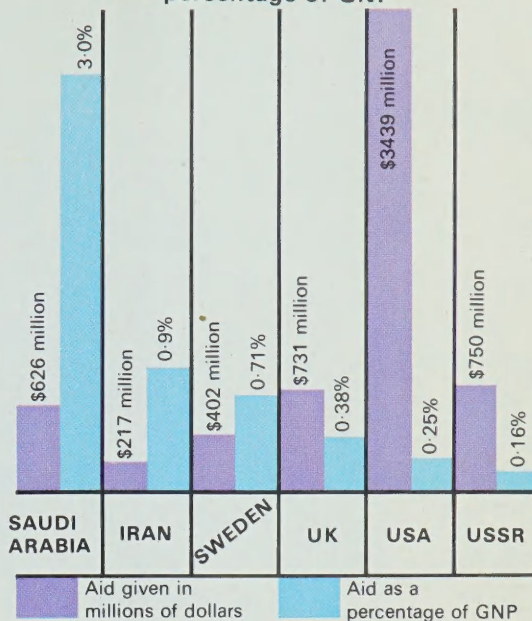
Aid

In international trade many poor countries are still getting a bad deal. The West buys some raw materials relatively cheaply and sells the finished goods back to the poor world at high prices. One of the ways the West tries to make up for this is through 'aid'.

Aid is money pumped from the Western countries into the Third World to help their economies develop more quickly. Aid provides money to build factories, hospitals and schools. It provides money to improve farming methods and irrigate poor land. The trouble with aid is that there is not enough of it compared to the size of the problems. In addition, only a small part of the aid that is given is true aid, money given freely. The diagram below right shows how aid is made up.

Tied aid is money given on the condition that the poor country spends the money in the rich country. This means that the poor country cannot 'shop around' for the best prices.

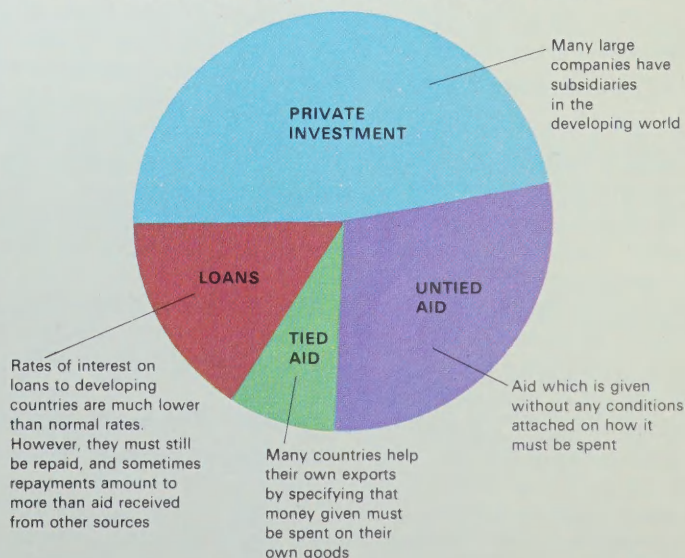
AMOUNT OF AID GIVEN TO THE THIRD WORLD IN 1974—
in millions of dollars and as a percentage of GNP*



* GNP=Gross National Product, or the total value of a nation's production.

Much of aid is disguised trade.

Under-developed countries receive financial help from the developed world in four basic ways. The graph below shows how \$25 510 million of aid was divided up in 1975. Only \$7400 million of this was true aid in the sense that the countries which gave it did not expect anything in return.



The future

Members of the Chinese Red Guard hold up copies of *Quotations from the Works of Chairman Mao*. The Revolution has raised the standard of living of the vast majority of Chinese people. But have certain political and cultural rights been lost in the process?



Human rights do not only depend on people. We have seen that in hard economic times people's economic, social and cultural rights suffer. When money is scarce their civil and political rights may suffer, too. People and governments tend to become more inflexible and self-interested. They feel threatened and often have little time to spend worrying about the position of the weaker members of society. Improvements in the world economic situation are likely to bring some improvements in human rights.

Amnesty International

Meanwhile, there are many organisations throughout the world which continue the fight for human rights. Perhaps the best known of these is Amnesty International, which won the Nobel Prize for Peace in 1977.

Amnesty International has about 200 000 members in over 100 countries. It aims to make people and governments throughout the world take notice of the UN Declaration of Human Rights. It concentrates on mobilising public opinion in support of people in prison because their ideas, beliefs or colour were unacceptable to their governments. The only proviso that Amnesty makes is that these 'political prisoners' have not used violence in support of their beliefs.

In 1973 Amnesty set up a special department to work for the abolition of torture, and this is still one of the most important aims of the organisation.

The debate goes on

The human rights debate will probably never end. As conditions improve in a country, the type of right discussed changes. The Scandinavian countries, for example, have a very good record in human rights. But a lot of controversy still surrounds such issues as abortion, contraception, euthanasia and the rights of children.

For example, many babies are born severely handicapped, either mentally or physically. Modern medicine is able to keep them alive but they face a life of terrible struggle against their condition. Some people say they should be allowed to die—for their own sake. Others argue that all life is sacred and that no-one ever has the right to take away another person's life.

The tip of the iceberg

It is a good idea to think of human rights as the tip of an iceberg. In some countries basic rights, the ones in the UN Declaration, have not been established. But these rights are just the tip of the iceberg. Once they have been established the way is clear to the rights that lie beneath them.



The symbol of Amnesty International.

1. Describe the work of Amnesty International.
2. In developing countries there is often a conflict between civil and political rights on the one hand and economic rights on the other. Look at the table on the inside back cover. Which group of rights is most relevant to you? Which group do you think is most relevant to the people from Bangladesh shown on page 14?

Other titles in this series

Conserving the Earth's Resources
World Transport and Communications
The New Europe
The Third World
World Towns and Cities
The Divided World
Natural Disasters
World Sources of Energy
Competition for Land
Man the Explorer
World Farming and Fishing
The Industrial World
World Health
The New Africa
Exploiting the Earth's Resources
World Religions and Beliefs
Superpowers
Minorities

JC 585 R89 1978
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HUMAN RIGHTS



JC 585 R89 1978
Royston, Robert.
Human rights /

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An extract from the Universal Declaration of Human Rights 1948

Civil and political rights

3 Everyone has the right to life, liberty and security of person.

4 No one shall be held in slavery or servitude; . . .

5 No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

6 Everyone has the right to recognition everywhere as a person before the law.

7 All are equal before the law. . . .

8 Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

9 No one shall be subjected to arbitrary arrest, detention or exile.

10 Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal . . .

11 Everyone charged with a penal offence has the right to be presumed innocent until proved guilty . . .

12 No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. . . .

13 Everyone has the right to freedom of movement and residence within the borders of each State.

Everyone has the right to leave any country, including his own, and to return to his country.

14 Everyone has the right to seek and to enjoy in other countries asylum from persecution. . . .

15 Everyone has the right to a nationality. . . .

16 Men and women of full age . . . have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. . . .

17 Everyone has the right to own property alone as well as in association with others.

No one shall be arbitrarily deprived of his property.

18 Everyone has the right to freedom of thought, conscience and religion; . . .

19 Everyone has the right to freedom of opinion and expression; . . .

20 Everyone has the right to freedom of peaceful assembly and association.

No one may be compelled to belong to an association.

21 Everyone has the right to take part in the government of his country, directly or through freely chosen representatives. . . .

Economic, social and cultural rights

22 Everyone, as a member of society, has the right to social security.

23 Everyone has the right to work.
Everyone has the right to equal pay for equal work.

Everyone who works has the right to just and favourable remuneration.

Everyone has the right to form and to join trade unions for the protection of his interests.

24 Everyone has the right to rest and leisure. . . .

25 Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family. . . .

Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

26 Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory.

27 Everyone has the right freely to participate in the cultural life of the community. . . .

Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

28 Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realised.

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